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girls into another field,—“which requires instruction and especial training, which pays them as well while calling into play higher faculties than the brutalizing machine labor,”—that of industrial art work. The opportunities for industrial art are certainly extensive and doubtless a new field of work will be opened to women along this line, but it will be in the factory. Home work always leads to sweating, while the possibilities of the factory as a social institution are very great.

The second part of the book describes making shoes in Lynn and life in the southern cotton mill, including a chapter on child labor. The writer's experience in the southern mills is vividly told, and probably the description is in no way overdrawn. It is of especial interest in connection with the recent discussions of child labor, and the efforts of the South to remedy this evil. Yankee hypocrisy is well shown in the protest of the northern mill owner—a woman, too—that “the children like to work in the mills.” The enthusiasm of childhood is thus used as an argument for stunting growth and curtailing development. The contrast pictured between the finely equipped mills and the mean, unsanitary, crowded villages, dispels the bright promises of the prospectuses. Miss Van Vorst makes it very plain that such villages are as bad for children as city slums.

The factories of Massachusetts are generally supposed to be of a high order. How much is yet to be done is made evident in the picture of dark conditions in Lynn.

The reader must question the taste of a certain naïve snobbery about the book, which gives the value of garment before and after the metamorphosis of the writer, which refers to the former Paris gowns and ladies' maids and which also shows the antagonism of the well-to-do toward any pretense among the working girl “swells” or leaders.

EMILY FOGG MEADE.

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Pure Sociology. A Treatise on the Origin and Spontaneous Development of Society. By LESTER F. WARD. Pp. xii, 606. Price, \$4.00. New York: The Macmillan Company. London: Macmillan & Co., 1903.

Anything upon sociology coming from the pen of Mr. Lester F. Ward will command the most careful attention from American readers. His profound knowledge in the natural sciences gives him a point of view in treating of the genesis of social institutions possessed by but few writers on sociology. Added to this his extended study of sociology covering a period of over thirty years gives him a right to command the attention of thinking students everywhere, whether they agree with him on fundamental principles or not. The author's former works on sociology, “The Dynamic Sociology” (1883), “The Psychic Factors of Civilization” (1893), and “The Outlines of Sociology” (1896), never constituted a system, and heretofore Mr. Ward has suffered much at the hands of critics who assumed that he had already presented to the world his system of sociology. The publications subsequent to “The Dynamic Sociology” brought out adverse criticisms on the ground that the

author was devoting most of his energies to bolstering up positions already taken without developing much that was new. Without going into the merits of this criticism, it is sufficient to say that those who have expected a résumé of his former publications in "The Pure Sociology" will be surprised to find an altogether new aim, and as he puts it in his preface, "the subjects are viewed from a different angle of vision."

Mr. Ward tells us in his preface that he is now aiming to establish a system of sociology. This volume, "The Pure Sociology," is the first part, and a promised volume, "Applied Sociology," is to be the second part. The secondary title to "The Pure Sociology," "The Origin and Spontaneous Development of Society," states clearly the purpose of this volume. The aim of "The Applied Sociology" will be to show how society modifies itself.

As the volume before us consists of nearly six hundred pages of closely printed material in which a vast fund of knowledge is condensed, it will be impossible to do anything more in a brief review than to give a mere outline of the salient features of the work. The volume is divided into three parts—Taxis, Genesis and Telesis—nearly two-thirds of it being devoted to the second division. In the first part are discussed the general characteristics, the subject matter, and the methodology of sociology, the systems of sociology, and the establishment and development of sciences. The second part, Genesis, deals with the genesis and development of social forces into the formation of society and social institutions. In the third part, Social Telesis, emphasis is put on the genetic elements of telesis, otherwise this division should appear in "Applied Sociology."

Pure sociology is distinguished from applied sociology in having nothing whatever to do with the purposeful activity of man or society. It is described also as having no concern with what society ought to be, or any social ideals. It confines itself strictly to the present and the past, allowing the future to take care of itself. It totally ignores the purpose of the science and aims at truth wholly for its own sake.

The discussion on How Science Advances is particularly illuminating, and no one could take issue with the author on the status of sociology from the point of view of its advancement. Twelve systems of sociology are classified, each of which is grouped about a unitary principle, and claims are put forward by the devotees of each system to show that a particular one is of itself the science of sociology.

The author takes the position that the subject matter of sociology is human achievement.²⁹ It is not what men are, but what they do. Sociologists are nearly all working in the department of social anatomy, when they should turn their attention to social physiology. And again he maintains "that the products of achievement are not material things at all."³⁰ They are not ends, but means. They are methods, ways, principles, devices, arts, systems, institutions. In a word, they are inventions."

The last paragraph of the chapter on methodology states the author's position on the relation of sociology to the other special social sciences. "It"³¹

²⁹ P. 15.

³⁰ P. 25.

³¹ P. 62.

is the function of methodology in social science to classify social phenomena in such a manner that the groups may be brought under uniform laws and treated by exact methods. Sociology then becomes an exact science. In doing this, too, it will be found that we have passed from chaos to cosmos. Human history presents a chaos. The only science which can convert the milky way of history into a definite social universe is sociology, and this can only be done by the use of an appropriate method, by using the data furnished by all the special social sciences, including the great scientific truths of psychology, biology and cosmology and generalizing and co-ordinating the facts and groups of facts until unity is attained."

In Part II, on *Genesis*, the discussion of the relation of sociology to the special social sciences is continued. Here it is maintained that sociology stands at the head of the entire series of sciences and is enriched by all the results of each.

In the chapter on *Dynamic Agent*, dynamic is used to denote force. It is argued that "the law of conservation of energy and correlation of forces is as applicable to psychic and social forces as to physical forces." Desire is a natural force, and "the collective desires of associated men are the social forces." Desire is a condition of pain, and all the pleasures of life are associated with the satisfaction of desires.

In explaining the origin of the subjective faculties, it is held that "the initial and irreducible element of mind is feeling." But feeling must furnish an interest, and "the only conceivable basis of interest is agreeableness or its opposite. The author holds that the purpose of creation is involved in the bringing of life into existence and its perpetuation, and the conditions of pleasure and pain are absolutely necessary to the existence of plastic organisms. In holding that feeling is necessary to function, and that it in turn becomes the sole end of the individual's life, the author puts himself on well-known hedonistic grounds. Mr. Ward finds fault with such writers as Huxley and Spencer, who, while holding to the evolutionary theory, regard consciousness as something that differs from all other things. "It practically amounts," he claims, "to a recognition of discontinuity, and seems to me virtually to give away the whole evolutionary or monistic hypothesis."

In the chapter on *Social Mechanics* the author concludes that there is a true science of social mechanics which deals with social energy, which is a special mode of manifestation of the universal energy. Social statics and social dynamics are claimed to be as legitimate branches of mechanics as are hydrostatics and hydrodynamics. In the chapter on *Social Statics* the author introduces the term synergy to express energy and mutuality, or "the systematic and organic working together of the antithetical forces of nature." There is cosmic unity and universal polarity in nature. As to the second, it is shown that each force meets with resistance and there is always a competition of forces resulting in partial equilibrium, and finally ending in collaboration and co-operation. In the organic world the primary contending forces are those of heredity and variation. The operation of these forces is then explained. Social dynamics are contrasted with social statics in the following statement: "In all departments of nature where the statical condition is

represented by structures, the dynamic condition consists in some changes in the type of such structures." Wherever there is a change in type of structure of whatever sort which changes the relations of an organism to its environment we have social dynamics.

Those who are familiar with Mr. Ward's earlier works will recall his classification of the social forces. The two main groups are the essential forces and the non-essential forces. The essential forces consist of the preservative and reproductive forces, while the non-essential forces are divided into the esthetic, emotional and intellectual forces. The preservation forces are discussed in the chapter entitled the Ontogenic Forces. Here the influence which those forces that have subsistence and protection for their ends exert on the creation and transformation of social structures is considered. Under the head of the Phylogenetic Forces are discussed "those forces that have reproductions for their functional end in the direction of creating and transforming social structures." Recognizing that there has been but little scientific investigation in this field, Mr. Ward traces the genesis of these forces at considerable length. The non-essential or higher forces, the emotional, the esthetic and the intellectual forces are discussed under the head of Sociogenetic Forces. These forces are described as making their appearance at nearly the same stage in human development, and a physical basis for each is sought.

Part III, Telesis, is considered under the following chapters: The Directive Agent, Biologic Origin of the Objective Faculties, the Non-advantageous Faculties, The Conquest of Nature, Socialization and Achievement. This part seems to encroach somewhat on territory surveyed for a different volume. However, as stated before, emphasis is here put upon the spontaneous development in individual and social control.

In conclusion, but little needs to be said. The great task of the author seems to be to show the unity of phenomena. The work he is doing in showing the genesis of social phenomena and its relation to the phenomena of other more advanced sciences is a kind of work which belongs to the initial stages of a science, and on that account it is very valuable. Before sociology can advance beyond the early stages of a science, sociologists must investigate social phenomena at first hand and establish laws based upon the revelations of that phenomena.

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